We need your zip code! If we do not have it on your address label, please send it to us. And why not renew when you write? Anytime you renew, we advance your sub, whether it is due or not. You may renew for several years at a time, and this saves all of us trouble.

We also encourage you to send the paper to others at only 50 cents per name in clubs of six.

Remember that this year's *Restoration Review* will be issued in book form, a 200-page volume with lovely dust jacket, entitled "Resources of Power." The cost will be nominal and the number will be limited. Ask us to reserve you a copy. You will be billed when the book is sent to you. This will enable you to pass your current copy around to your friends, and then have fresh, new copies neatly bound for safe keeping.

If you have not done so, you should read *Alexander Campbell: The Man and His Mission* by Louis Cochran, author of *Fool of God,* and Leroy Garrett, with a foreword by Perry Gresham. $1.00. A companion monograph is *Thomas Jefferson and Alexander Campbell: a Comparative Study of Two Old Virginians.* Also $1.00. These are neatly done. Ideal little gifts for anyone interested in the Restoration Movement or in American history. A package of *Jefferson* booklets were ordered sometime back for professors at University of Virginia, founded by Thomas Jefferson. Those folk ought to be Campbellites!

If you missed reading Robert Meyers' *What Happened in Wichita,* you should order one in the next mail. Only ten cents each. We know of no less expensive way to get shocked! Order several and pass them around to some of our people who need to be stirred.

"What Prayer Should Mean To Us" will appear in the next issue as the sixth installment of our series on *Resources of Power.* This volume 8 of *Restoration Review* will be issued in a hardback with the title *Resources of Power,* with attractive dust jacket. Reserve your copy now.

And why not send a club of subs? Six names, including your own renewal, for only $3.00.

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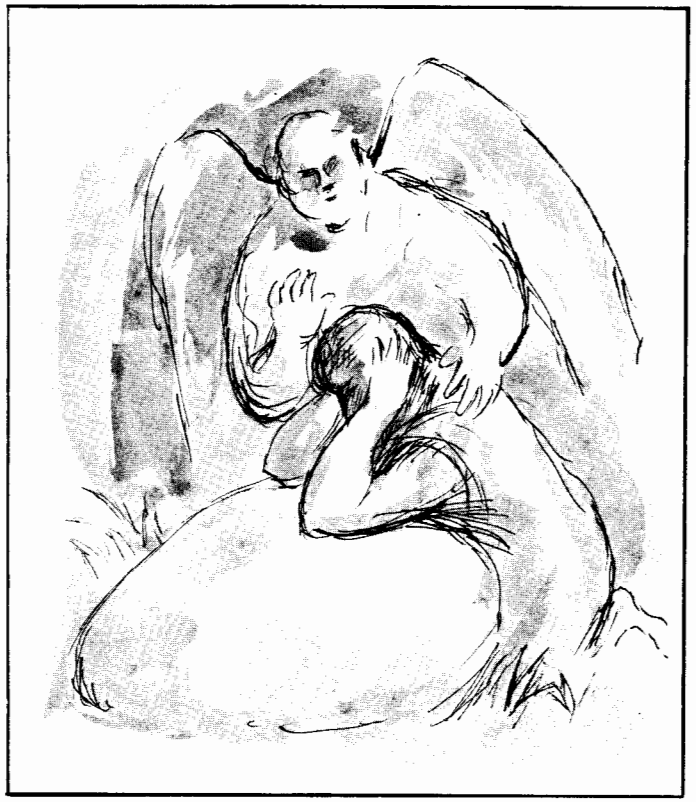
RESTORATION REVIEW



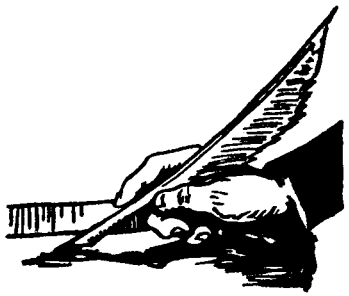
And he withdrew from them about a stone's throw, and knelt down and prayed, "Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done." And there appeared to him an angel from heaven, strengthening him.

LUKE 22:41-43

Volume 8, No. 5 **May, 1966**

Editorial...

LEROY GARRETT, Editor



UNITY MEETING AT BETHANY

This year marks a full century since the death of Alexander Campbell. Some of our people think it appropriate that we have a gathering at Bethany in honor of the noble life of this great man who has contributed so much to us all. It is thought especially appropriate that representatives from all wings of the Churches of Christ-Christian Churches share in this memorial, making it a unity meeting of our divided brotherhood. Inasmuch as Campbell dedicated his life to the cause of Christian unity we could hardly honor his life in a more fitting manner on this occasion than to make some effort toward understanding each other better.

The committee in charge of the program is therefore issuing invitations to representative leaders of all major branches of our great brotherhood of Churches of Christ-Christian Churches. These men will be absolutely free to say what they believe they should. It is understood that the presence of any brother does not imply his endorsement of the views or practices of anyone else present. Certainly no one will be expected to compromise any truth he holds. We only ask that each participant enter into the dialogue with an honest effort to understand the thinking of those who differ with him, and of course to behave as a Christian gentleman. All of this is in the best tradition of Alexander Campbell.

Much of the program will be in the form of panel discussions with audience participation. Some of the subjects to be discussed are *Why Are We Divided?, Is the Restoration Ideal Valid?, Is There a Pattern for Christian Unity—If so, What is It?, What Obstacles Do We Face in Realizing Unity and What are the Solutions?*

Other unique features will be "dinner on the ground" at the old home of Alexander Campbell and guided tours of the places in the area that are renowned in our history. These will include the site of the old Brush Run Church, the farm home where Thomas Campbell wrote the *Declaration and Address,* and the recently discovered spot where Elder Luce immersed the Campbells. We believe our people can be inspired to seek the unity we have lost with more devotion once they have shared experiences amidst the majestic hills of Bethany that cradled our great movement.

The dates are July 1-4. Housing and meals will be provided at Bethany College for only $10 per day for each person; half price for children. Bethany is an ideal place for a vacation, situated as it is between Pittsburg and Wheeling, and with the famous Ogleby Park nearby.

For further information and for reservations write to Mr. Farrell Walters, Bethany, West Virginia 26032.

As we go to press for this issue we are pleased to announce that the Bethany program is almost completed in its entirety. From the Disciples of Christ wing of the brotherhood there will be Prof. A. T. DeGroot of TCU, Dale Fiers, head of the United Christian Missionary Society, and Perry Gresham, president of Bethany College. From the Independent Christian Church will be Prof. Charles Gresham of Emmanuel School of Religion, James DeForest Murch, author of *Christians Only,* and W. F. Lown, president of Manhattan Bible College.

From non-instrument Church of Christ will be Dr. David Stewart, Sweet Publishing Co., Gene Shelburne, minister of Black Canyon Church of Christ, Phoenix, Arizona, LaVern Foutz, president of Southeastern Christian College, and Carl Ketcherside, editor of *Mission Messenger.* Those who know the non-instrument segments will recognize that we have such varied representation as a premillennialist and a leading non-Sunday School brother, as well as "main-liners," which is very encouraging indeed. I'll not attempt to classify Carl Ketcherside, except that he is definitely "non-instrument." We also have invitations pending to several other representative "main-liners", and we are hopeful of having some "non-cooperatives" or "conservatives" or "antis" (take your pick) on the program. So it looks as if we will be loaded at Bethany. You'd better not miss it!

My own part on the program, besides in helping put it together, will be to present "Campbell's Own Account of His First Brush Run Sermon," which will be given at the site itself. We'll be standing there amongst the trees, as Campbell did himself (it was before they actually erected the meetinghouse), and will recall what Campbell anticipated back in 1811 when our Movement began to form. What makes this such an interesting account is that Campbell made no record on what he said on the occasion, but recalls it thirty years afterward, with appropriate evaluations of what had happened in the interim.

"The table was spread in the woods, and some sixty or seventy disciples, gathered out of various denominations, had assembled to show forth the Lord's death, covenanting with each other to follow the truth, the whole truth of Christianity, whithersoever it might lead us, without regard to former prepossessions, manners, or customs," Campbell recalled. This was even before the Campbells decided to be immersed. As he recalled that humble gathering a generation later, he thought

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it unusual that he had selected the text, "Though thy beginning be small, yet shall thy latter end greatly increase," for even in 1842, when he wrote of the first congregation at Brush Run, the Movement had attracted hundreds of thousands. Today it numbers more than four millions, counting all our divisions.

As we look down at the stones that formed the foundation of our first meetinghouse, we should be inspired to achieve the unity that Campbell envisaged on that day. He recalled that he was confident even in 1811 that he had discovered the principles of Christian union, and he was convinced that the work he was undertaking would definitely lead to the uniting of the Christians of all denominations.

The old Brush Run meetinghouse has long since been hauled away, being used for awhile as a blacksmith's shop in a nearby town, and no one is sure what it looked like, though plans are underway to restore it.

Among other exciting experiences at Bethany will be "dinner on the ground" at the old Campbell Home, which is so well preserved, from which one can walk across the road to "God's Acre," the Campbell cemetery. On Lord's Day, July 3, we will open the old, unused Campbell church, and worship together in the simplicity of yesteryear.

Ouida is so excited about the prospects of our *both* returning to Bethany for this momentous occasion that she is searching for ways to "farm out" the kids for a few days. We hope she makes it. And we hope *you* make it too!—*the Editor*

GOOD FOR EDITOR LEMMONS!

We wish to commend Reuel Lemmons, editor of *Firm Foundation,* for urging all of us to realize that we must do something about our divided state of affairs. Writing under the caption "Something Should Be Done," he points out that we have talked a lot about unity all these years, but that we haven't done much about it.

It would be well if his editorial could be read far and wide, for it indulges in what few of us have learned to take—*self-criticism.* A people who are known to be so critical of others do well to criticize themselves. Among other things our brother editor says:

> No religious group in the world's history has preached any more unity upon the Bible than have the churches of Christ. In striking contract to the preaching we do is the disunity we practice. Something should be done about it. Talk of the beauty and pleasantness of dewilling together in unity will never take the place of concrete steps to effect its reality.
>
> Unless concrete efforts are made, while the climate is presently friendly, brethren may lose hope of ever attaining the unity for which Jesus so earnestly prayed. Nothing could be more disastrous to a central and vital part of the Christian faith.
>
> Our practice belies our preaching until it isn't a thing of wonder that what we do speaks so loudly folks can't hear what we say.
>
> There must be in all hearts a consciousness that somewhere apostasy is involved, not only in whatever division there may be in the entire "Christian world," but more specifically in the various movements within the estoration movement.

One reader of the *Firm Foundation* got so excited over this editorial from brother Lemmons that he tore it out and sent it to me, supposing that I might not see it, though I already had, and he wrote across the top of the page in red ink: *Is it the end of the world?* I took that to mean that he was seeing such unusual material in a Church of Christ journal that it might well mean that the end of time is upon us! That he is of Christian Church background, even though his family has subscribed to the *Firm Foundation* for 55 years, may help to explain his surprise and elation.

And so might we all rejoice that one of Reuel Lemmons' stature is speaking forthrightly about our need to do something concrete for the cause of unity. While he does not in this editorial make any suggestions for concrete efforts, we may be hopeful that such will be forthcoming.

A number of us whom Reuel Lemmons calls brother have attempted several *concrete* measures for the cause of unity, including the publication of journals dedicated to this task and the conducting of unity meetings that have brought together the divided brotherhood that we refer to as the Restoration Movement. But there might be a better way that will be more concrete and more effective. We stand ready to cooperate in anything brother Lemmons suggests.

The affair to be conducted at Bethany July 2-4 appears to us to hold great promise for good, and it seems to have the kind of substance brother Lemmons is looking for. It is to be conducted in the very village that gave our Movement its impetus, thus providing historical inspiration for efforts toward oneness. The issues that divide our disciple brotherhood are to be discussed, with no limitations placed on anyone, except the law of love. Representative men from all our major groups are to serve on the program. Our divided people will sing, pray, study and dine *together*—and in the very hills that gave birth to the Restoration Movement as we know it! We are to have dinner-on-the-ground in Alexander Campbell's front yard, and together we'll visit the sites made famous by Restoration history. Amidst all this there will be several panels made up of men from the Church of Christ, Christian Church, and Disciples of Christ discussing the problems that we face in uniting our people.

Surely one who writes as brother Lemmons does will get excited over such concrete efforts as will take place at Bethany. If an effort such as this does not deserve our wholehearted support, then we are at a loss to imagine what it would take to merit commendation. We are hopeful, therefore, that the *Firm Foundation,* as well as all of our publications, will push the Bethany unity meeting with vigor. It is appropriate that such a meeting would be in honor of Alexander Campbell, who passed away a century ago this year, for he was one of the first voices to be heard in behalf of Christian unity. It is fitting that the heirs of his labors, shamefully divided as they are, should make a noble effort to solve the problem of their own divisions.

We especially appreciate brother Lemmons' point that "somewhere apostasy is involved," and to suggest that it might be with us as well as with others. If we go to Bethany, or to any confrontation with those that are separated from us, with the attitude that we too have something to learn, that we too may be wrong, that we too have contributed to the divided state of affairs, then we may be in a position to influence others with what truth we do have.

Let us here urge all who will to come to Bethany and join in this unity effort. If you have always wanted to visit the cradle of the Restoration Movement, there will never be a better time. The affair begins Friday evening, July 1 and continues till the afternoon of Monday, July 4. You may have room and board on the college campus for $10.00 a day, half price for children. Write to Farrell Walters, Bethany, West Virginia 26022 for reservations and further information.

And will all our brotherhood journals and church bulletins please run announcements of this important meeting.

"How Vast the Resources of His Power . . ." No. 5

THE MINISTRY OF ANGELS

Life in this complex and dangerous world may often make it seem to the child of God that he is so overwhelmed by the forces of evil that he has no chance at all in the struggle for right. He may feel like a soldier who is cut off from the rest of his company behind enemy lines with no possible chance of overcoming the odds against him. It is, after all, the evil world that has the numbers, the money, the institutions, and the positions of honor. Even our culture, including literature, art, and education, is far more secular (some even call it pagan!) than it is Christian.

There is no question but what we are badly outnumbered in our conflict against evil. Whether it is a youth anticipating college life, a housewife working with her P.T.A., a man undertaking a new venture in the business world, or even a minister in a modern church, the forces of evil are not only present, but they have all the resources of influence, popularity and money to bring to bear against the one who dares to be different.

But are we *really* outnumbered? Does the world with all its strength have greater resources of power than the children of God? Even when the Christian is only a "minority of one", saying *no* when all others are saying *yes,* or daring to act when no one else will, may really be in the majority. When we realize the vast resources of power that are available to us, we can declare most meaningfully, "If God be for us, who can be against us."

We must pray for the enlightenment that was given to the prophet Elisha that enabled him to see that all the resources of heaven are for those who trust in God rather than men. Because of his prophecies Elisha was in trouble with the king of Syria, whose great army had surrounded the town of Dothan, determined to destroy the prophet. When Elisha's servant saw the overwhelming odds against them, he reacted by saying what most of us say in a similar situation, unenlightened as we are, "What shall we do?"

Elisha prayed for his servant, "Lord open his eyes that he may see." At this the young man beheld what mortal eye cannot usually see. The mountain was full of horses and chariots of fire round about Elijah. He could then understand what the prophet meant when he said, "Fear not, for they that

be with us are more than they that be with them." (2 Kings 6:16)

God had sent a multitude of angels to protect the man that put his trust in Him, and once again a solitary figure in history became a majority against evil forces. We must pray that our eyes too will be opened so that we might see the ministry that God assigns to angels in our behalf. The Bible speaks of angels precisely as ministers to us: "Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation." (Heb. 1:14)

Jesus was fully aware of the ministry of angels. He assured Peter that an army of angels could be summoned to protect the Christ, if He so desired: "Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels." (Mt. 26:53) The term "at once" is forceful here, for while angels are created spirits *with bodies of some kind,* they never appear in the scriptures as limited by time or space. While delivering Peter from prison, an angel *walked* and *talked* with the apostle, and even performed such corporeal acts as awaking Peter by striking him, and yet he obviously had to pass through stone walls and iron gates in order to get to the apostle—even if he did lead Peter out of prison by more natural means. (Acts 12:17-20)

Following the narrative in Acts a few lines further we find that once Peter was freed from prison he went to the home of John Mark's mother, where many saints had gathered to pray, perhaps for Peter's release. When a girl saw him at the door, she hurried to tell the others that "Peter is standing at the gate!" Even though they had doubtless been praying for him, they were like we often are when we pray but hardly expect anything to come of it, they accused the girl of being beside herself. When she insisted, they then supposed she had seen something. "It is his angel!" they concluded.

We are not to suppose that Peter's friends believed that the apostle had already been executed, and that he was appearing as a ghost at their gate, for there is no evidence that the early Christians believed that men turned into angels in the next world. It is more likely that they supposed Peter's guardian angel had come to comfort him, and for some reason was attending them also as they prayed for the apostle. This does not explain the lack of logic in concluding that Peter's angel would look like Peter, but they hardly had either the time or the temperament to be logical.

Jesus had taught his disciples to believe in guardian angels, though that exact term is not used: "See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven." (Mt. 18:10) There is ample evidence of rank and order among the angels, with only one archangel, who is named Michael; and we may suppose that the angels of higher rank are given missions of a more sublime nature, while the plain, ordinary angels are sent forth to minister to plain, ordinary folk like us. And it may well be that a particular angel, or a company of them, is assigned to each child of God. What a blessed thought!

Certainly Michael the archangel has

been assigned extraordinary missions. It was he who contended with the devil for the body of Moses, and in doing so he took due cognizance of Satan's position in the hierarchy, for he did not presume to rebuke him. (Jule 9) And it is Michael's voice that will proclaim from heaven the second coming of our Lord and the resurrection of the dead. (1 Thess. 4: 16) So if any angel is to blow a trumpet, and Paul is positive that "the trumpet of God shall sound" (1 Cor. 15:52), it will be Michael that will blow his horn, and not Gabriel. Gabriel, despite his honored position, is never referred to in scripture as archangel, tradition not withstanding.

Gabriel does "stand in the presence of God", while lesser angels surely do not, and he was given the distinct honor of announcing both the birth of John the Baptist and Jesus the Christ. (Lk. 1:19, 26) Verse 26 is precise about the angel's mission: "In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph."

It was also Gabriel that brought a vision to Daniel about what would come to pass in the last days (Dan. 8:16), and since we have alluded to the angelic ability to transcend both time and space it is well to note that on another occasion when Daniel was praying, Gabriel appeared suddenly to minister to him. Daniel explains that Gabriel could do this because he was "caused to fly swiftly." (Dan. 9:21) The context also speaks of Gabriel as a *man* who could be seen and with whom Daniel could talk, indicating, as the scriptures often do, that angels sometimes assumed the form of men.

It may have been Gabriel who had one of the tenderest and most momentous angelic missions of all history, that of comforting the Christ as he braced Himself for the ordeal of the cross. The Christ was in such agony that "his sweat became like great drops of blood falling down upon the ground" He prayed that great prayer: "Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done." Then follows that remarkable passage: "And there appeared to him an angel from heaven, strengthening him." (Mt. 26:43)

The drama is gripping and touching here. We can believe that God sent an angel of the highest rank, one that stands in His very presence, to minister to His Son in this crucial hour. Can we not suppose that the angel laid a kindly hand upon the suffering Christ and spoke words of comfort and encouragement to Him?

If we might be allowed to imagine the unfolding drama, which is summarized in a mere sentence in the narrative, we can see Gabriel or perhaps Michael appearing to the Christ amidst dazzling light while his disciples slept a short distance away. The Christ turns His trembling body and through tear-dimmed eyes sees the angel at His side, but He doesn't speak.

"I am Gabriel," says the angel softly. It was I who told the prophets of your coming, and it was I who told your Mother of your birth. And now I have come from the presence of your Father to assure you that all is well."

Gabriel lays hands of tenderness upon the Christ's noble shoulders and enfolds Him is a loving embrace, and says:

"The Father knows how you are suffering. He understands how hard it is, and He has sent me to assure you of His love and steadfast purpose for you. It is His will that you go to the cross. He will be with you and will provide you the strength to bear it."

Once the angel strengthens the distressed Christ, He is firmly resolved to keep His appointment with an agonizing death, and from that moment on He faced the cross with an unflinching faith that it was the Father's will. On the way to the cross He had heard His disciples confess His Messiahship at Caesarea Philippi, at the Mount of Transfiguration He had the assurance of history as He talked personally with Moses and Elijah about the ordeal of His exodus from this earth, and now in the garden He has the assurance of the Father's angelic envoy that it is indeed God's will that He should die as a common malefactor. Now He is ready.

We must believe that we too may be comforted by the angels, as was the Christ, and that they are on duty to minister to us as they have ministered to saints throughout history. There is the suggestion by Paul that we will in some way make an evaluation of their ministry. "Do you not know that we are to judge angels? How much more matters pertaining to this life!" (1 Cor. 6:5) What a resource of power we have in the assurance that angels are standing by to protect us, and that in time of sorrow they are there to bear us up. We can be assured that even in death they are present to bear us away, as they did Lazarus, to Abraham's bosom, which inspired the poet to sing:

Come, come, angel band,
And bear me away on your snowy white wings."

The ministry of angels involves countless thousands of heavenly messengers. We have observed that Jesus spoke of "twelve legions of angels" (Mt. 26:53), which alone would be about sixty thousand; or it may have been His way of saying "countless numbers." Elisha's servant saw a mountain covered with them, and the shepherds listened as "a multitude of the heavenly host" sang praises to God for the birth of the Christ. (Lk. 2:13) And when our Lord comes again He will have all the angels with him," and we can suppose the heavens will be full of the angelic host, standing in holy array in honor of the triumphant Lord of all. (Mt. 25:31) These angels will be sent to the four corners of earth to gather the elect into the eternal kingdom and to destroy the wicked in hell. (Mt. 13:49)

Daniel, in one of his night visions, saw before the throne of God literally *millions* of angels—"thousand thousands ministered unto Him and ten thousand times ten thousand." (Dem. 7:10) This number is repeated in Rev. 5:11 as John tells of hearing the voice of angels around the throne of God. Imagine hearing the songs of praise of millions of angels!

The Bible assures us that we have not only come to Jesus and to the city of the living God in becoming Christians, but also to "innumerable angels in festal gathering." (Heb. 12: 22) We are also assured that these angels encamp about the righteous to protect them (Psa. 34:7). God sent

angels to close the mouths of the lions who would have devoured Daniel (Dan. 6:22), and it was an angel who spoke to Paul during his shipwreck and assured him that his life would be spared so that he might stand before Caesar. (Acts 27:23)

We may conclude therefore that the ministry of angels to the saints is primarily that of providing guardianship or physical protection. We have seen that they could have been summoned to protect Jesus, that they delivered Peter from prison, that they protected Paul at sea, that they guarded Daniel in the lion's den, and that they stood like an army in chariots to shield Elisha and his servant from harm. We may conclude, therefore, that when the Bible says that angels are "ministering spirits sent forth to minister for them who shall be heirs of salvation," it is referring primarily to their protective agency. While they may also aid in comforting us, as they did the Christ, this ministry belongs especially to the indwelling Holy Spirit.

And yet the angels appear to have a broad area of concern in the Christian's life. In some way they are witnesses to our worship, for women are urged to cover their heads in the assembly "because of the angels" (1 Cor. 11:10), and Timothy is charged to be faithful to his duties as an evangelist "in the presesce of God and of Christ Jesus and of the elect angels" (1 Tim. 5:21). The angels are also described as watching the drama of the church's mission on earth in demonstrating "the manifold wisdom of God" (Eph. 3: 10), and Job tells us that they sang for joy as they witnessed God's creative power in laying the foundations of the world (Job 38:7).

But no word about angels is more interesting than Heb. 13:1-2: "Let brotherly love continue. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares." The writer was no doubt thinking of Abraham, who had angels call on him without his realizing they were angels. But the writer of Hebrews may have had numerous instances in mind when he wrote those words, cases not recorded in the Bible as well as those that are. It had happened often enough in the divine economy for angels to minister to God's children in the form of human beings, without the recipient knowing their true identity, that the point is made that one should receive strangers since they just might turn out to be angels. It is the common element of angelic ministration in disguised form that is remarkable in this passage. After all "the law was ministered by angels." (Heb. 2:2)

This should not be made to mean that when you look across the breakfast table at some stranger that you've put up for the night that you might be looking at an angel. It means that God has a way of blessing us when we do such things, and in ways that we are wholly unaware of. It is simply teaching us that we should be hospitable. But still the point is valid that just as angels have at various times ministered in ways unrecognizable to man, they can be thought of as still doing so.

A more extensive study of angels would include a consideration of their origin and nature. Our purpose has been to become more aware of their ministry to us. It is enough for us to think of them as *created* beings

who neither give birth nor die. So their number is neither increased or diminished. They are *spirits,* which means that they are non-material, but it does not mean that they do not have bodies. A spirit can have a body without having a fleshy one like we have. Jesus taught his disciples, "A spirit has not bones and flesh as you see me have" (Lk. 27:39), and in 1 Cor. 15 Paul makes it plain that there are both material and spiritual bodies. That angels have the ability to take on material form and appear as men, though they are spirits, is a most intriguing feature of their nature.

That angels have bodies similar in nature to our own resurrected body is indicated in our Lord's teaching in Lk. 20:34-36: "The sons of this age marry and are given in marriage; but those who are accounted worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, for they cannot die any more, because they are equal to angels and are sons of God, being sons of the resurrection."

This does not mean that we will become angels, for angels were created as angels and were never previously men, but that we will have bodies something like the angels. At least we will not have bodies in which we will have such material experiences as marriage, just as the angels do not have such bodies. We would have to bear with anyone who would attempt to describe in human terminology what an angel looks like. Daniel makes the attempt, and you will notice that he tries to describe the *body* of the angel, and not simply his dress: "His body was like beryl, his face like the appearance of lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and the sound of his words like the noise of a multitude." (Dan. 10:6) Daniel explains that this was a vision that only he could see, that the men with him did not see it. So this appears to be more than an angel appearing *as a man,* but that Daniel actually saw an angel as an angel actually is. So fantastic was the sight that it knocked Daniel out cold!

What might our eyes behold if they momentarily had the insight that Daniel had in his vision or that Elisha's servant had when he saw the mountain covered with angels in their chariots? If we could see these fabulos creatures gathered in holy array about the bed of a dying loved one, standing ready to usher him into eternal bliss, we would yield to our loss with more gladness. If we could see the angels as they attend our private and congregational devotions, we might be more inclined to praise God in jubilant outbursts. Who knows how many times the angels of God have borne up an airliner, or awakened a driver at just the right moment to avert disaster, in order to protect saints of God.

A more thorough study of angels would also have to consider the fact that they are but a part of a vast spiritual world. If we suppose that our own physical universe is glorious, we can imagine that the spiritual world is even more glorious. And just as the physical world is engrossed in the struggle between good and evil, so is the spiritual world. Even Satan, who rules over evil spirits, is himself an angel. The Bible speaks of the

angels "that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom until the judgment of the great day." (Jude 6)

Paul describes the Christians as caught up in this eternal struggle of good and evil in which angels as well as men are on opposing sides. Paul supposed that the reality of evil spirits is in the very air we breathe, for he could speak of Satan as "the prince of the power of the air, the spirit which is now at work in the children of disobedience." (Eph. 2:2) And he referred to "angels and principalities" as among those creatures that would try to separate us from the love of God (Rom. 8:38-39). So there are wicked angels in "the nether gloom" awaiting God's judgment. Others fill the very air, as it were, enulfing us in "the course of this world," as Paul puts it in Eph. 2:2. We are in warfare. "For we do not have to wrestle against flesh and blood, but against principalities and powers, against the world rulers of this darkness, against the evil spirits in heavenly places" (Eph. 6:12)

Paul sees the victory against the spiritual hosts of wickedness as already partly won, for he speaks of Christ as crippling such influences by his triumph over sin and death: "He disarmed the principalities and powers and made a public example of them, triumphing over them thereby." (Col. 2:15)

The complete victory will be accomplished when our Lord comes again. "Then comes the end, when He delivers the kingdom to God the Father, when He will have dethroned every rule, every power and dominion. For He must reign as king, until He has put all His enemies under His feet. The last enemy to be dethroned is death." (1 Cor. 15:24-26)

We are therefore in a war in which ultimate victory is assured. The real issue with us should be the side we choose to fight on. Satan and his angels seem to have the advantage from where we sit, for they have "the world" with all its allurements, and they definitely have a lot to offer. If Satan could lure a host of angels from the very portals of heaven, we must not underestimate his ability to deceive us as we struggle in a world that already "lieth in the evil one." And how much might we already be within his control?

We hope this study makes it clear that in this eternal conflict God sends forth His angels, the good and loyal ones, to help us in the struggle against evil, which is everywhere, yea, in the very air we breathe. But unless we are committed to stand against "the world rulers of this darkness" those good angels might pass us by.

Once we understand that we are at war and that the struggle is critical, reinforcements will come sooner or later. God's angels are standing ready to help and protect you in the struggle. But they do better when it is clear to them that you are ready to fight.

When triumph finally comes it will be angels innumerable with voices "like the sound of many waters" that will direct the great victory chorus: "Hallelujah! For the Lord our God the Almighty reigns." If we join that mighty host in their struggle *now*, we will sing the song of victory with them *then.—the Editor*

UP AND DOWN WITH THE CHRONICLE

ROBERT MEYERS

The *Christian Chronicle*, a Church of Christ newspaper published in Texas, purports to be a kind of clearing house for news of that religious party's doings. The exuberance of the editors for the merits of their party is perfectly understandable and occasions, usually, only mild amusement. But once in a while party pride stretches its long, thin neck so sillily that a reader may be excused for venturing a moderate chastisement.

Blatant bragging is always annoying, even when there is some good reason for it. The blatant bragging of the May 20 edition of the *Chronicle* is especially annoying because there is no reason for it at all.

A headline of Page One trumpets: PEPPERDINE REFUSES $1 MILLION GIFT. The reader is directed to an editorial which explains what the writer sees as an amazing proof of the integrity of one of Our Schools. Here is the story:

A dog food manufacturer worth millions left a will which included five major bequests. The John Birch Society got $1,000,000 for its work in the redemption of American society. Another $1,000,000 went to Dan Smoot, a conservative radio political commentator. A splendid $1,500,000 went to the setting up of the Defenders of American Liberty, a group designed to counter the work of the American Civil Liberties Union. The dog food maker's widow got another million. And finally, $1,000,000 was willed *conditionally* to George Pepperdine, a Church of Christ college in Los Angeles.

The condition? Take a good grip on your chair lest the stunning cynicism of the proposal knock you out of it. The man who made millions concocting savory dishes for Man's Best Friend offered Pepperdine the money *if the college would grant an honorary degree to Dan Smoot!* Mr. Smoot's conservative pronouncements would then carry more weight, you see, and Pepperdine would have one million doggy dollars.

It is not at all surprising to me that Dr. Norvel Young, president of Pepperdine, refused this mangy offer. He is not an imperceptive man; he knows perfectly well that acceptance of such a gift would put Pepperdine in the company of incredibly extremist groups and ruin whatever image it has left as a liberal arts college. What is surprising is that the editor of the *Chronicle* has not seen that there was no temptation at all, and that Pepperdine has therefore shown no special integrity worth mentioning.

Where there is no temptation, there is no test of virtue. No one can believe that Pepperdine was tempted in the least to take this rabid cash. All such a story deserves is a wryly humorous acknowledgement of its bizarreness and a quiet joy that Pepperdine was not idiotic enough to accept it.

Instead, blinded by party pride, our editor uses the incident to establish the moral superiority of one of Our Schools. He says that through the national coverage given the incident Pepperdine has established a sterling record of academic integrity from coast to coast. What unbearable nonsense! The only thing Pepperdine has established is its sanity, and anyone who

finds it necessary to proclaim his sanity is already half way to neuroticism.

It seems certain that our editor would have said nothing about this except for party pride. For the question inevitably will arise in the minds of some: why should this millionaire have supposed that Pepperdine would be interested in his proposal at all? What gave him the notion that this Church of Christ school might conceivably be receptive to his cynical scheme?

It could be that our millionaire had been following the Americanism program at Harding College, aped slightly by Abilene Christian and Oklahoma Christian, and had decided that the Church of Christ apparently had some affinity for the Far Right. It is this profoundly disturbing thought which should have deterred the *Chronicle* editors from printing this story where anybody could see it.

Another headline in this same issue of the *Chronicle* reads: RANDY MATSON BAPTIZED. This odd singling out of an individual is utterly foreign to the New Testament spirit, but it accords well with a Church of Christ party pride which sometimes approaches mania.

In case you did not know it, Randy is a world record holder in the shot-put. I once saw him heave the cannon-ball in a Wichita stadium and I was impressed. Not so much by his toss, but by the most prodigious grunt I have ever heard emanate from a human being. I was sitting more than three hundred feet away and I heard that great booming grunt as if it came from the neighbor at my elbow. It was explained to me that the grunt helps Randy throw the shot.

Now if Randy's baptism is heralded to encourage young people to believe that even great athletes may be religious, I have no objection to the intention. But twenty-five years in the Party convince me that this is not the primary reason for the headline. Randy Matson's conversion is big news because his name adds lustre to the Party's progress. The baptism of John Doe in Centerville, Texas is unhearlded because he can cast no brilliance upon our Party's name.

But Randy can, and so Randy gets a headline for his immersion. And, furthermore, he gets credit from the local preacher for being terribly sincere. "I have never known a more sincere person," his preacher says. I envy those who know how to measure sincerity. In my dotage I confess to having been fooled so often that I no longer make statements about who is sincere and who isn't. And especially not for publication. It seems to me that evaluating sincerity is God's preserve and I do not mean to poach upon it. I suspect the preacher wouldn't have said it, either, except that he was caught up in the hullabaloo about this Important Convert and wanted to add fuel to the fire.

It all brings up faint echoes from a not-too-happily-remembered past, when we were touting Bobby Morrow because he could run, and was One Of Us, and Byron Nelson because he could golf, and was One Of Us, and Pat Boone, because he could sing, and was One Of Us, and Billie Sol because he could give, and was One Of Us...

Gentlemen, please!

But it is only nine-tenths of my nature that is crusty; the other tenth is juicy with the milk of human kindness and I do have a good word to say for the *Chronicle.* I vote for a round of sustained applause for their decision to print Gary Freeman's column. For the first time in years I now pick up this paper with the knowledge that at least one article in it will be provocative, entertaining, or both at once. I fervently hope that the plaudits of a non-conformist will not embarrass either Gary or the *Chronicle,* but honesty demands that I say how much this well-written, witty column means to one who has looked so long in vain for anything talented in most of our papers. If the *Chronicle* will accept this shy overture, I will even go so far as to say that Gary's column is worth the subscription price on the paper.—*Friends University, Wichita, Kan.*

AN OBJECT LESSION IN PREJUDICE

DAVID SHERWOOD

Prejudice is an ugly thing. His father is Fear and his spawn are Ignorance and Hate. And his home is your heart—and mine.

We hear a lot about "prejudice" and "bigotry" these days. Sometimes I get the distinct impression that much of it boils down to this: if you agree with me you are liberal and open-minded; if you disagree with me you are prejudiced, a narrow-minded bigot. The words are thrown around somewhat casually as pejoratives. This we deplore and is, of course, another form of prejudice.

However, we should not delude ourselves into thinking our hands are clean. Recently I received a sad letter from a friend of mine who is a minister in a small congregation in Virginia. I shall quote his own words since they speak so eloquently:

> "Yesterday, I received the heaviest blow of my preaching experience. It was dealt by Satan himself, and it sent me staggering. Sunday was our regular business meeting for the men of the congregation. I was not prepared for one of the items which came under the heading, 'New Business'. I should tell you first that I have been seeing at least one Negro family here in ....., trying to interest them in the gospel. Three Negro families have been receiving our weekly bulletin. All of these families have been contacted through correspondence courses. Back to the meeting—It was moved by one of the men that *all* mail to these Negro families be stopped, including the correspondence courses! I started burning at this point. A deathly silence swept over the entire group. It was then seconded, conditioned by an amendment to sweeten the poison. It came to a vote. The motion was defeated. Another motion was then proposed: it was moved that the weekly bulletin be discontinued, but not the correspondence course. This motion passed. It was also passed that we 'inform' the Negro, but do not make it a point to personally 'invite' him to worship. I made 'out of order' speeches between these motions and votings, but my vote was not strong enough. I have never come so close to actually threatening the bretnren with the words, 'After today you can find your self another preacher'. To be fair in this report, I should add that it was also moved that I be given time and assistance in converting the Negro community. The battle then was not completely lost, but I feel the cause of Christ suffered serious losses. The reason given for the above proceedings was that if we allowed Negros to join us, that it would keep White people from even being interested in the church. It was felt by the majority that integration would hinder the cause of Christ."

Sad? It breaks my heart. But in hearing of such things you and I must

be very careful that we do not climb on our High-Horses and proclaim in self-righteousness, "Lord, I thank thee that I am not like other men . . . "

Prejudice knows no geographical, racial, cultural, financial, or educational boundaries. Since I do not currently live in the South it is hardly for me to pontificate about what I would do if I were there, similar to the way we tell ourselves that *we* certainly would not have crucified Jesus had we been there. Prejudice always finds a rationale—notice that the brethren in Virginia convinced themselves that they were acting to further the cause of Christ! Someone acutely observed recently that many of the ministers from the North who took a long trip to Alabama returned home to churches which had just taken a short trip — from the slums of the Inner City to the "nice" suburbs! Didn't Jesus say something about beams and motes?

Brethren, prejudice of all kinds is born in fear, ignorance and hate. An intrinsic part of the salvation we find in Jesus Christ is deliverance from all of these. Let us not waste time judging one another. Let us rather let the light of the gospel of Christ and the divine love of God enter our own hearts. And then I am sure we will do the loving thing.

"We love, because he first loved us. If any one says, 'I love God,' and hates his brother, he is a liar . . . " (1 Jn. 4:19-20)—*Box 261, Keene, N. H.* 03431

David Sherwood is minister of Church of Christ in Keene, N. H.

BOOK NOTES

"VOICES OF CONCERN"

We are pleased to announce that we'll be sending out Robert Meyers' *Voices of Concern* within a few days of the time you read this. 270 pages; 17 essays from "our folk" in helpful criticism of *us*; attractive dust jacket; bound in cloth; an exciting challenge; only $3.50. Send us your order at once! To give you but a taste of what you might expect, notice these brief quotes from a few of the essays:

"Words spoken in love can work miraculous changes. The soil is more favorable than many think."

"The bright young men, sooner or later, begin to wonder what there is to a faith that needs such cloistered protection."

"Unless we can learn to investigate sympathetically new ideas while withholding ultimate commitment, we shall find ourselves fixated to inadequate positions which make all growth impossible."

Now that the book is about ready for mailing, you can send your $3.50 check with your order, and we'll pay postage; or simply send us your order anl we'll bill you later, and you pay the postage.

Our readers would do well to acquaint themselves with the publications of the R. B. Sweet Co. of Austin, Texas. This company is producing some materials that are both sound in doctrine and irenic in attitude. And I might add that some of it issues a

real challenge to do the kind of thinking that is all too rare in our Bible classes. Notice these lines from one of Sweet's books:

> If Jesus were today walking the streets of New York, Detroit, Philadelphia, Dallas or Los Angeles, would he look with scorn upon our expensive church buildings in the suburbs which are filled only with those persons who are socially acceptable to us? Would he upbraid us for our failure to preach the gospel in the slums? Would he point his finger of rebuke at some of the religious leaders who spend most of their time trying to build their own reputations instead of helping meet the needs of others?
>
> Perhaps he would point to our legalism with the same words of rebuke that he directed at the scribes and pharisees. Perhaps he would show us how shallow our religion really is, insisting that when we fail to meet the needs of suffering humanity we have not even begun to manifest Christian love.

This quotation is from a 71 page booklet, attractively bound, and entitled "The Twelve," which is a study of the twelve apostles. It is part of an extended series of little books under the general title *The Living Word.* Other titles include How to Study the Bible, How We Got Our Bible, Christian Evidences, Major Religious Beliefs, the Parables of Jesus, the Christian Home. And on and on it goes. This is the *adult* series only. There is a junior and senior series as well for the younger set. From the above quotation it is evident that these people believe that education, self-examination and devotion can well go together. So you might like to order a fistful of these materials as possibilities for your small study groups or in the classes at your congregation. They are 75 cents each, any number, any combination. If you would like examination copies for possible class adoption in your congregation, let me hear from you. They are suitable, of course, for your own study and devotion, and do not necessarily call for a class situation.

By using our Credit Plan it is possible for you to make rather large purchases and pay for them easily, at the rate of only $5.00 a month, or 10% of the balance, whichever is greater. Several of our subscribers are taking advantage of this, and we welcome others of you to do likewise. You can, for instance, purchase *now* the entire 17-volume set of Barclay's *The Daily Bible Study,* which is the most readable and resourceful commentary on the New Testament of our knowledge, for $39.50, and pay for it $5.00 monthly and no carrying charges.

Another important purchase you can make is *The Millennial Harbinger Abridged,* in two large, brightly bound volumes of over 1200 pages in all, for only $9.95. This is a selection of what is considered *best* of the many volumes originally edited by Alexander Campbell.

David Edwin Harrell's new book on *Quest for a Christian America: A Special History of the Disciples of Christ* is about ready to mail out. For a deeper understanding of our Movement, its early leaders, and its relation to the larger American community, this is the kind of book you should read. $5.95 and it is worth it.

Theological Dictionary of the New Testament by Gerhard Kittel is being republished and is now in its third volume. These volumes run from 1,000 to 1,200 pages each, and are of course the last word in Greek word study. They are for the more scholarly inclined, but any ambitious student can benefit greatly from them. For example, the word *kalos* (meaning *good* or

excellent) covers 22 pages. The prices vary slightly, but the average price is $20.00 per volume. Remember that one volume of a work like this is worth more than several smaller volume.

If you enjoy gathering unto yourself various translations of the New Testament scriptures, let me suggest that you add Williams' *A New Translation in Plain English.* He translated Rom. 8:1 this way: "There is now therefore no sentence of 'Guilty' for those that are in Christ Jesus." Neatly colored hardback for only $3.25.

The same kind of book, but covering only Paul's letters, is F. F. Bruce's *The Letters of Paul.* This is an expanded paraphrase. Taking Rom. 8:1 again: "Since deliverance is available, then, there is no reason why those who are members of Christ Jesus should go on in a state of 'penal servitude.' He expands in such a way as to reveal more clearly what the apostle is saying to us. Is addition there are very helpful accounts on the various episodes of Paul's life. You'll be impressed with the information about Tarsus, Paul's city, and Gamaliel, his teacher; and the apostle's attitude toward the law, and the problem of circumcision. A substantial volume by an eminent scholar, $4.95.

Still another volume for those interested in translations is Kenneth Wuest's *The New Testament: An Expanded Translation.* Rom. 8:1 again: "Therefore, now, there is not even one bit of condemnation to those who are in Christ Jesus." This is a paperback and is only $2.95.

Some of you are reading everything that D. Martin Lloyd-Jones writes, and I can't blame you, for he is saying more than most writers these days. You'll appreciate this new one on *The Plight of Man and the Power of God.* His chapters on *The Nature of Sin* and *The Wrath of God,* will make you uneasy, while his last chapter on *The Only Solution* will lift you to new heights.

For those who know no Greek at all, not even the alphabet, but would like to study the New Testament scriptures from the standpoint of the original language (a neat trick admittedly) will find help in the works of Kenneth Wuest, who has written with this kind of student in mind. *Greek New Testament* (paper, $1.45), *Untranslatable Riches* (hardback, $2.25), *Golden Nuggets* (paper, $1.45), and *Bypaths* (hardback, $2.25). All of these have the sub-title "From the Greek New Testament for the English Reader." Once you read his *Bypaths* on the passage "My God, My God, why hast thou forsaken me?" will mean more to you. There are many such eye-openers. You ought to buy *all* of them, for they do not duplicate each other.

It is almost a sin for our people not to read *Christians Only* by James DeForest Murch, which is a history of the Restoration Movement; paperback for $2.98. We also have a new supply of paperback editions of *The Fool of God* and *Raccoon John Smith,* the Cochran novels. $1.95.

For one who would like to dip into some substantial reading in modern theological thought, and more of us need to, we suggest *Creative Minds in Contemporary Theology* by Philip Hughes, a British journalist, at $6.95. It probes the thinking of Barth, Brunner, Bultmann, Cullmann, Dod, Niebuhr, de Chardin, Tillich and others. It isn't overly-difficult, but you will have to think.

We heartily recommend *Unger's Bible Handbook,* a new publication that has nearly everything about the Bible in it: recent archaeological discoveries, introduction and outline to each book, a history of the formation and preservation of the Bible, etc. It is an encyclopedia of information. A thousand pages for only $4.95.

Why Christians Crack Up by M. H. Nelson, M.D., is a book that more of us ought to read in this age of anxiety. It is both medical and Biblical in its approach to the causes and remedies of nervousness and mental disturbances. Only $2.95.

If you would like a book that would enable you to learn Greek on your own, we suggest *Let's Study Greek* by C. B. Hale for $3.50. Along with it you should have *Practical Use of the Greek New Testament* by Kenneth Wuest for $3.25. You can get much from these books on your own and without a teacher, and the New Testament will mean much more to you once you do.

The Roman church is indeed undergoing some changes, but before one makes this mean too much he should read *Roman Catholicism Today* by H. M. Carson, a 128-page paperback at only $1.50. The chapter on "Ave Maria" will cause you to realize how far apart we are after all. He discusses also the question of tradition, sacraments, priesthood, penance, indulgence, and the Mass. Highly informative and responsibly done.

BACK ISSUES

We can supply all the monthly issues of this journal, which now number twenty-four at only ten cents each. Quarterly issues are not complete, but we can provide 12 of the 20 that were issued at 3 for $1.00. We especially suggest you get the second and third quarters for 1963 which contain two of the finest essays ever composed by Carl Ketcherside: "The Ground of Christian Fellowship" and "Agape: the Foundation of Christian Fellowship."

We deeply appreciate the gracious response to our plea for additional funds. We now have enough to meet immediate pressures. If only a few of our readers would offer just a little *sustained* support, a few dollars a month, it would help greatly. Ours is a humble work, so we don't need much and don't ask for much. We can do a lot with the widow's mite, and we are conscious that a donation may indeed be from one who can hardly afford to give. We therefore strive for maximum mileage for every penny. We promise to be good stewards of whatever you send.

One of the most impressive lessons I learned at Harvard was not from books. It was the obvious *frugality* of the place. The richest university in the world was downright stingy even in little things, even to the point of using library scratch pads on *both* sides. I decided then that one reason rich people give to Harvard, even when other institutions may need it more, is that Harvard knows how to take care of money. After all, if a man has worked hard for a lifetime for his millions, learning the value of a dollar, he prefers to pass it on to people who will get maximum use of it.